THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY

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THE CHRONICLE

Of the London Missionary Society. Editor: BASIL MATHEWS, M.A.

The War and the City of God

Mobilising for Reconciliation

"THE DUFF," WHICH SAILED, WHEN BRITAIN WAS AT WAR IN 1796, WITH THE FIRST L.M.S. MISSIONARIES

I. The War and the City of God

UNDER the shell and shrapnel that fill the world with the thunder of artillery, the very walls of the City of God seem to totter and reel. The night that covers us, is :

> "Black as the pit from pole to pole."

Most men—even the strongest of us—have at some time during this past month, if only for some hours, known the desolate feeling of the disciples: "It was now night, and Jesus was not with them." We prayed that this cup might pass from us. But, in an awful nightmare, we have seen the nations nailing the hands and feet of Christ on the Cross of Europe. And "the name of God is blasphemed among the Gentiles (of Asia) because of us."

II. The End—or the Beginning?

It is either "the end of all things" or the beginning. Our faith must either disappear or advance without a tremor to remove mountains. We must either believe nothing in God or everything. We believe in God. Then we must believe in the continuity of His purposes and that we cannot permanently frustrate them. We can glory in His freedom and His power to act in the world along the lines of His love, in spite of our acting along the lines of our hate. As Lowell quaintly puts it: "God would not let us get at the match-box if He did not know that the frame of the universe was fireproof." We are called, then, with a cheerful boldness to believe—in the face of the power of the demoniacal hate of this war—in

> the exceeding greatness of His power to usward who believe, according to that working of the strength of His might which He wrought in Christ when He raised Him from the dead, and made Him to sit . . . far above all authority and power and dominion.

That is the sole power in which we dare enter on our missionary enterprise of world-reconciliation.

III. The Apocalyptic Hope

Only a *great* good can come out of so stupendous an ill. We can dare to expect apocalyptic changes. This new hell demands "a new heaven and a new earth." "When you hear of wars and rumours of wars, . . . then they shall see the Son of man coming in power."

Some of the changes we can immediately see to be imminent. The desperate cynical immoralities of these past few years, the blatant extravagancies, the flaunting defiance of the Christian ethic, are simply burned up in this conflagration. There are millions of men who would have jeered at a reference to God a month ago who are right up face to face with the Unseen now. God has stripped us, and we are already ceasing to swagger.

IV. End the War in Us

We are driven deeper still into a new exploration of our own lives to see whether we are personally or corporately really prepared for the loyalties that God's war demands. Are we not ourselves, after all, the problem? We are involved in the attitude, the temper, that have made the war possible eighteen centuries and a half after Christianity entered Europe. "Christianity," it has been bitterly said, "has not succeeded because it has never been tried." We have never ceased to be pagan. We want personally as Christians and corporately as Christ's body to explore the heathen territory of our own souls, take the Gospel into the unoccupied fields of our own minds, wage implacable war on the hate and pride, the social and racial arrogance, the intellectual superiority that are the basis of war and "do so easily beset us." In penitence we ask God to end the "war in our own members."

The separatist competitive elements in our religious sectarianism are thrown, too, into hideous relief by the searchlights of the warring navies. An altogether new exploration of the possibilities of co-operation between the churches is demanded, with a patient determined love that will forgive scorn and rebuff to seventy times seven.

The actual declaration of this European war was miraculous in that, like a flash, Ulsterman and Nationalist, capitalist and labourer, sprang into one unbroken line of resistance to a common foe. This war, in all that it means, is a declaration of war on the very being of the Church of the Good Shepherd. Shall we see the same miracle in the realm of religion that we have seen in the body politic—an absolutely united front in face of a common enemy? If we are lukewarm in this matter of Christian unity, God will surely "spew us out of His mouth."

V. The War-Lords' Ultimatum to Us

The war-lords of Europe hurl an ultimatum at us who are committed to the missionary enterprise of this Gospel of Reconciliation. The gauntlet is flung down. Either Christ can conquer all life or He cannot. If He cannot the sooner we stop singing "Jesus shall reign" the better. If He can, then—in the utter agony of this present battle against the domination of hate—the Good News of the Kingdom must be absolutely everything to us. The war-lords of Europe have planned, striven, dreamed, agonised for this War of Hate, and—they

have their reward. We have to plan, strive, dream, agonise for the War of Reconciliation.

VI. Our Challenge to Them

War sacrifices man to mammon. The Christian missionary spirit defies mammon to dictate terms to humanity. We set the banner of universal good against war that seeks one nation's riches. War fights an enemy, is hard in heart, cruel. The missionary spirit is ardent in love of the enemy, suffereth long, and is kind. The war-lord's God is a golden image, whose ministers are Oppression, Hate, and Death; the missionary God so loved the world that He gave His only begotten Son—a God not slaying but slain, whose ministers are Faith, Hope, Love, and whose very being is Life.

We are out, then, as a Missionary Society, to fight a great campaign of Reconciliation, "facing fearful odds"—were it not that in reality *the* Power is with us. We are to fight, believing in the practicality of the Kingdom of the Love of God; believing that it can transform the very basis of our Society at home and in Europe, and can extend its dominion through all civilisations for men of every race and type. We are out for an Empire in which there can be neither Jew nor Greek, neither German, nor French; Asiatic, nor African, nor European; neither capitalist nor labourer, but one man in Christ Jesus.

And we can start on the enterprise to-day.

VII. Mobilising for Reconciliation

With incredible speed Europe has mobilised for war. We, then, purged of hate and glowing with love, must mobilise for peace, for the reconciliation of the peoples of Europe and the races of the world. We have already begun. The eight hundred German missionaries in British territory are absolutely cut off from their base of supplies. No funds can reach them from their own people while the war lasts. Are they to see the ruin of their work? It is a splendid opportunity to show our unity as between the churches at home, and as between ourselves as a people and our German friends. We shall surely all leap to the opportunity presented in the suggestion of a great co-operative endeavour to supply their great need.

It is, again, a striking and splendid memory that in a time when Britain was fighting in the greatest war that modern Europe has suffered till to-day, the heroic fathers and founders of our Society, having seen their vision, mobilised the forces of peace and sailed the *Duff* in 1796 down the estuary of the Thames, flying the Flag of Peace—the three doves bearing twigs of olive. The first regiment of our missionaries was convoyed down the Channel by men-o'-war. The second was captured as prisoners of war.

The *Duff* then calls to us to-day not to be paralysed by war; but, just because of it, to press on the campaigns of peace with greater determinaton and vigour.

"The City of God remaineth," and the Lord of the City has need that

> "Ye that are men now serve Him,
> Against unnumbered foes."

The sinews of our war must be found in men and in money for support of those at the front. Many of those who read these lines will already have been hard hit by the war. But to many, though straitened, the call must come with redoubled power that we should not lower the flag of the Three Doves, but should—in the spirit of our fathers—"give increased devotion to that cause to which they gave the last full measure of devotion."

VIII. Threatenings, Slaughter, and Love

The hope that is in us, then, is the proved power of Christ. A man Saul went out from Jerusalem toward Damascus "breathing threatenings and slaughter," but on the way he was beaten to his knees by Jesus Christ, and became the greatest preacher of Reconciliation that the world has ever seen. It is a hope—which will surely become a prayer—that Europe, which has started out "breathing threatenings and slaughter," may, before her journey is done, be beaten to her knees before her Risen Lord, and become the great preacher of Reconciliation to Asia and Africa. Our Europe, guilty to-day of a gigantic apostacy from Christ, will—like Julian the Apostate—throw down its arms and end its warfare, crying: **"Galilean, Thou hast conquered!"**

THE OUTLOOK

THE wider aspects of the war in relation to the missionary enterprise are dealt with on other pages. Here we chronicle the immediate effects on administration. Obviously travel and the transmission of money to the field are affected first. Some thirty of our missionaries should be on their way to the field this autumn. Fifteen had booked via Siberia for North and Central China; others had taken berths via North German Lloyd! These channels are obviously impracticable for an indefinite time. It has been decided—having in view at once the difficulties and uncertainties of transit and the immediate financial stringency—not to send our missionaries to the field at present, save in a few exceptional cases.

The immediate effects of war.

We have always known that there is no fighting-line in the world so ready to make its sacrifices for the good of men and for the advancement of truth as the "thin red line" of missionary warriors who are the advance guard of the Kingdom of God throughout the world. When our missionaries at home received the news that, on account of the pressure of national circumstances and the stress of war, it would be almost impossible to send those that were ready for return back to the front this autumn, there was an immediate response, showing the intense eagerness of our colleagues to relieve the Society of all possible strain, and to offer themselves for any form of service which might be open to them.

Our splendid missionaries.

Three of our medical missionaries have already offered their services temporarily to the War Office. Others are taking up short-term appointments at home in order that the Society may for the time being be relieved of the responsibility for their salary. Several missionaries are offering to pay their own passage money back to the field whenever it is possible for them to return. One of these is undertaking a long voyage as a steerage passenger. Others are returning to the funds of the Society a portion of their salary, and we believe that every one of them is ready, according to his ability, to stand by the Society and what it represents to the very last.

In the field it is impossible to say what the effect of the present situation is likely to be. For the time being correspondence with the Far East and also with Madagascar is held up, and it has become needful for us to send our China correspondence to friends in New York to be forwarded by them to our China centres in order to assure its safe delivery. Two or three mails from China are undoubtedly held up somewhere on the Trans-Siberian Railway, and the Indian mails are awaiting the clearance of the Mediterranean, which seems to be taking place at the time we go to press. In Madagascar it has been found impossible to secure cash, the French banks in Tananarive refusing to honour drafts in this period of war. Other steps, therefore, will have to be taken to supply our missionaries and their workers with the necessary money for carrying on.

The pressure in the field.

Not a few of the close friends of the Society have shown their appreciation of its present need and the difficulties of the near future by special contributions. We trust that all available monies, which may be in the hands of our friends, ear-marked for the Society's work will be forwarded

To give quickly.

to the treasurer. Every additional pound which comes into the Society's coffers during these months will save the Society from the necessity of borrowing money to tide over the lean months, and with us it is, therefore, especially true that "he gives twice who gives quickly." The missionaries have acted swiftly: we must leap to their support.

The Scottish Summer Schools were held before war was declared, and we are grateful that their splendid work was safely accomplished. After the holding of the first week at Scarborough, it was decided to disband the school for the second week, and later it was considered necessary to cancel the arrangements for the Hindhead School also. Our arrangements for the deputation work of the autumn stand unaffected, and we hope that it will be possible for the anniversary services to be held, and for our friends to remember and recognise the claims of the Kingdom of God although the kingdoms of the world are at war.

Economies at home.

With a view to immediate economies at home it has been decided to throw the material for the Popular Report into THE CHRONICLE for October, where it will appear under the title "The Enduring Dominion." The Popular Report is normally sent through the local auxiliary treasurer to every subscriber of from 5s. to £2 2s. THE CHRONICLE will reach a large number of these through its normal channels. Will secretaries of auxiliaries kindly send the order form appended on the last page of this issue for such October CHRONICLES as they need for the regrettable cases where subscribers to the Society are not also subscribers to THE CHRONICLE. Advantage should also be taken of the occasion to press upon subscribers to the Society the increased enjoyment gained by knowledge through the magazines of the work which they are supporting. In this and other emergency cutting-down it is hoped to reduce the cost of literature by some £500. This would, in normal circumstances, not be an economy, as it has been overwhelmingly proved that the Popular Report makes a most effective appeal in times when the minds of our people are not pre-occupied by war. Other economies in the Home Office, possible under war conditions, are being immediately undertaken.

The wish to "Do something."

Dr. Cantlie, we understand, organised at the very beginning of the war special classes for training in Red Cross work. This was quietly announced, and preparations were made for some thirty or forty pupils. When the time came, the place was besieged by some seven hundred eager suppliants to be taught. This wave of passionate desire to help our country has caught the whole nation. Our own Society, fighting for Christ's Empire over humanity, stands to-day in need of an equally passionate and intelligent desire to help. Our auxiliary meetings—which are held this month in Bristol, Sheffield, Leeds, Bradford, Huddersfield, Cardiff, etc. —every church meeting where prayer may be offered, every study circle, young people's meeting, Sunday-school class, men's or women's meeting—in fact every form of Christian activity—will be a training-ground for helpers in our world warfare, and a place where we can strengthen the hands of those at the front by our gifts. Let the organisers who prepare their meetings for the thirties and forties find seven hundred clamouring to help!

PRIZE MONEY GIVEN TO THE SOCIETY IN THE YEAR 1799-1800

Presented by the eight undernamed seamen of his Majesty's ship "Bellerophon," being the first division of their prize money arising from the victory obtained by Lord Nelson over the French fleet off Egypt on the 1st of August, 1798.

James Witherick.
James Craig.
William Gandie.
Alexander Stewart.
Alex. Bennie.
John Chapman (a marine).
Geo. Grisum (a German).
Peter Dunn.

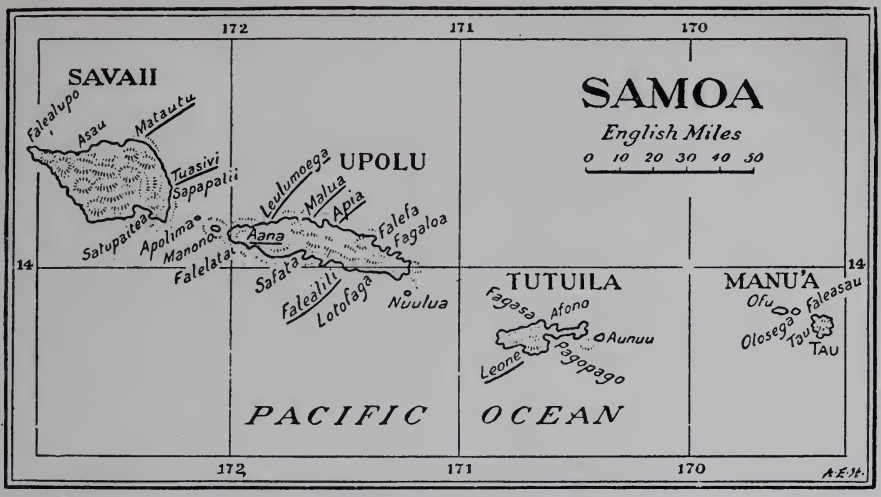
£18 16 0

Germany and the L.M.S.

OUR Society is in close touch with the work of the German missionaries in South India, South China, and South Africa. Instructions have already been sent to our missionaries in these fields to render, as they will all gladly and naturally do, all the help in their power to the German missionaries who are in need. The statement on the plight of German missionaries in British territory on page 200 will, we know, reach the heart of all our readers.

The Society is carrying on a large missionary work in the Germany colony of Samoa. At present it is impossible to say how far our missionaries or our German brethren in Samoa will be affected by the war. The Samoan Islands belong to Germany and America, and no doubt if our missionaries are required to leave the work which they have been carrying on in the German islands they will find temporary homes in Tutuila, which belongs to the United States. Fortunately there are

The L.M.S. Stations in Central Africa, showing their position in relation to German East Africa. The areas with shaded margins are our Mission Districts. The frontier begins at Koma Koma and is marked - - - - - -

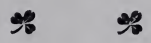


MAP OF SAMOAN GROUP.

Savaii and Upolu are German, Tutuila and Manu'a are American. We have nine missionaries on German islands, of whom three are German, one being newly appointed and on his way out.

two or three Germans on our staff in Samoa who will be able to hold the fort if the other missionaries are forced to leave.

Our Central African mission is carrying on some work in the south-west corner of German East Africa on the shore of Lake Tanganyika, but we have no residential station there, the nearest station on British territory being Kawimbe, which is a day and a half away from the German Headquarters at Bismarckburg on the shore of the lake. Friends of our missionaries in Samoa and Central Africa need have no apprehension as to their personal safety.



"The Interpretation of Tongues"

THE Rev. E. F. Lawes, late of Niue, South Seas, has been since his retirement in a very delicate state of health, but this has not prevented him from devoting his whole thought and strength to the revision of the version of the Scriptures in the Niuean language which was begun by his brother, the late Rev. W. G. Lawes, D.D., and completed by himself. The British and Foreign Bible Society have now given Mr. Lawes a graceful recognition of his laborious work by making him a Life Governor of the Society. Mrs. Lawes having rendered the very important service of reading and correcting all the proofs has received from the Society a resolution of grateful appreciation of her work accompanied by a handsomely bound copy of the Niuean Bible.

"DURING the Hassan tour we were a numerous party. In addition to Mr. Brockbank, and occasionally Miss Lowe, we had for ten days the pleasure of the company of Mr. Hickling of the L.M.S. This was by way of a return for one or two visits I had paid to camps in the area of the Mysore worked by the London Mission. Mr. Hickling has been engaged in district travelling for upwards of twenty years. He speaks with prophetic force and with equal fluency in Telugu and Kanarese. I have heard him carry on a discussion in Hindustani, and he has sufficient Sanskrit in reserve to silence a Brahman objector with an apposite quotation from the *Bhagavad Gīta*, the Song Celestial."—*From a letter from a Wesleyan Missionary.*

The War and German Missions

A MEETING of influential members and officers of some of the leading missionary societies in Great Britain and of British members of the Continuation Committee of the Edinburgh Conference has been held in London to consider the effect of the war upon missionary work. Our Society was represented by Dr. Wardlaw Thompson, Mr. F. H. Hawkins, the Rev. Nelson Bitton, and Mr. Basil Mathews. A most impressive and helpful devotional session was conducted under the leadership of the Bishop of Winchester. We wish to pass on to our readers an impression of the wonderful spirit of unity and hope which filled the meeting.

The diversion of the energies and resources of the Christian nations from the great moral and spiritual tasks confronting the church in Asia and Africa is a disaster of the first magnitude, and at first sight appears to frustrate for some time to come the hopes to which the Edinburgh Missionary Conference gave birth.

Those who attended the meeting are convinced, however, that, while the present calamity is a call to deeper humility and more earnest prayer, there is no place for discouragement. The history of the missionary movement shows that times of great national trial have been times of missionary advance. Most of the larger missionary societies in England had their birth in the upheaval of the French Revolution and the Napoleonic wars, and the first missionary vessel to the South Seas sailed under the convoy of men-of-war. The present catastrophe may under God be the means of bringing about a moral rebirth in Europe and releasing fresh moral energies for the building up of the Kingdom of God. As the horror and fruitlessness of the work of destruction is brought home to the minds of men, the constructive tasks of which the world stands in so great need must appear increasingly attractive and worthy of the highest sacrifice.

It is probable that the missionary societies in Great Britain will, in the next few months, have many serious difficulties to face, financial and otherwise. But when the missionary movement is regarded as a whole, the most pressing and immediate problem is the missionary work of the missionary societies whose headquarters are on the Continent of Europe. The dislocation of national and industrial life in most of the continental countries is much greater at present than in Great Britain, and the effect on the income of the missionary societies is likely to be far more adverse. There is a danger that the important work of the Dutch missionary societies in the Dutch colonies and the admirable labours of the Paris Evangelical Society in Madagascar, Basutoland, and other fields may be almost paralysed through lack of funds.

German missions, especially, throughout the world are likely to be involved in grave difficulties through being cut off almost entirely from contact with their home base. A large proportion of German missions are at work in British possessions and colonies. There are about 400 German missionaries in India, and over 400 in South Africa. Their beneficent work has in the past been a valuable contribution to the well-being of the people of these and other countries, and must not be allowed at this crisis to fall into ruin.

National necessities, and the care of those to whom in one form or another the war brings special suffering, make at the present time overwhelming demands upon liberality. Apart from these exceptional claims the whole work of the church at home and abroad has to be maintained unimpaired. Yet in spite of these heavy obligations the needs of continental missionary societies cannot be overlooked by those who have learned through the Edinburgh Missionary Conference to think of the missionary enterprise as one. A distinguishing feature of that Conference was the new international fellowship and co-operation to which it gave birth. This has proved so great an enrichment of missionary work that no effort must be spared to maintain and strengthen these international bonds.

Moreover, at a time when the faith of the infant church in the mission fields has to endure the shock of witnessing nations that profess the law of Christ engaged in fratricidal strife, substantial help rendered to continental societies would be a practical demonstration of the reality and power of the love which is able to transcend differences of nation and race.

The Standing Committee of the Conference of British Missionary Societies is considering the question of opening a Fund for the aid of Continental Missionary Societies as a practical expression of this feeling. Immediate steps are being taken to ascertain accurately the position of these Societies through correspondence with the missionary authorities in Germany, France, Holland, and other countries (so far as the state of communications permits) and with the representative international missionary organisations which have recently been formed in the principal mission fields. A gift of £200 has been received in anticipation of such a fund being opened. Steps are being taken to ascertain whether the missionary societies in North America will co-operate in any effort to help the continental societies.

CHINESE GUNNERS.

What shall the West give the East; the Arts of War, or the Gospel of Peace?

THE CONQUEROR

It was before Deity embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the Synagogue, and the doubts of the Academy, and the pride of the Portico, and the fasces of the Lictor, and the swords of thirty legions, were humbled in the dust.

T. B. MACAULAY.

"Make Me a Little Cake First"

By J. F. B. Tinling

WAS ever request more unreasonable? Recall the picture. It is a scene of desolation. The land was under the blight of the famine which lasted three and a half years. All vegetation had perished, and the poor who depended on it must have done likewise. The city of Zidon might hold its own through its maritime trade, but it would have its own mass of misery, with little to spare, and little thought of sparing, for the villages of its vicinity.

THE BARREL OF MEAL SHALL NOT WASTE

Only two figures are before us — a man and a woman. Such home as the woman has is there, and she shares it with a son, probably a sick child, or she would not be gathering the sticks alone; but her neighbours have gone to their graves, as it seems, only a little before her. The man might be hastily called a vagabond, for he has no home, and to the woman he is a complete stranger. He asks for a drink of water, and, having some access to a rare supply, she goes to fetch it; but when he calls after her, asking her to bring him also a morsel of bread, she replies, "As the Lord liveth, I have only a handful of meal in a barrel and a little oil in a cruse." The other will not take the refusal as final, but dares to say, "Make me a little cake first."

Let the light fall on this picture from above, and all is changed. The apparent vagabond is a prophet, in charge of the cause of God and the true bread, and the widow is prepared for his appeal, for already a command has come to her heart to welcome a God-sent messenger. So she does as she is told, makes a little cake for him first, and finds the scanty and final meal for two becomes the abundant provison for three during many days.

The perennial example has a special application to-day. The world is poorer by hundreds of millions than it was a few weeks ago, and war continues its work of destruction. Some members of our Churches who were rich and generous are comparatively poor, while many who could give a few pounds a year for the evangelisation of the world seem justified in saying they have nothing to spare. Perhaps Elijah's Master and ours passes some of them by because they have disqualified themselves for service by their estimate of their resources.

However that may be, we are sure He is appealing to the multitude of his poor to prove Him anew over their handful of meal. If a million of poor Christians followed the example of the widow of Zarephath the treasury of the Lord would be full, even in this time of shortage. Have we adopted her order of interests? Is our giving on the same scale as hers?

Some poor women at a mission station in India were asking, "What can we do?" The lady missionary reminded them that they used, as heathen, to give the first handful of rice daily to their god, and surprised them by the assurance that the true God whom now they worshipped would accept it. Gladly they renewed their habit, and at the end of the year found they had raised enough to pay an Indian Biblewoman's salary. The writer had been pleading the missionary cause in an English village. Soon afterwards a woman sixty-two years of age brought him a 5s. piece, with the explanation that it was "the Lord's

tenth." Her only assured livelihood was a private pension of £10 a year. She had just drawn her 50s. for the quarter, and the big coin (how big in the Master's eye!) she passed on promptly and firmly to the L.M.S.

A Syrian convert at Beirut with his wife sold their bed and slept on the earthen floor that they might give something to the mission. A Corean took the thatch from the house he was building to help to roof the church, which he reckoned more important than his own dwelling. Some islets in the South Pacific (Miss Joliffe tells us this year) were swept by three successive tidal waves, which left the inhabitants only their lives. They began the work of restoration with a place for public worship.

In every land the Church of Christ has some who follow the Zidonian widow in her venture of faith. The handful of meal has sustained the missionary cause more than the pile of gold. The immediate future will see many subscriptions discontinued or diminished, but the claim of God remains paramount and reasonable, and those who dare to obey will get more than they give. Is He not saying to the poor as well as to the rich, and with a peculiar interest in their poverty, "Prove Me now herewith, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Suggested Subjects for Prayer *

LET us confess the sins of limited love and of positive dislike, the slackness and indifference, the blindness and acquiescence, which have made the war possible.

Let us recollect our moral and spiritual obligations to the peoples of Asia and Africa, and pray for them that they may not be led to blaspheme the Christ, whom Europe confesses, because of our fighting.

Let us recollect the German homes made fatherless and ask God to give us hearts of love for that great people led into enmity by the powerful few.

Let us pray for Continental missionaries (German, French, Dutch, and Swiss), especially those working in British territory (see pages 200, 201).

Let us pray that missionary workers in all countries may be given grace to set themselves diligently, in humility and prayer, to learn the Divine meaning in the present visitation in relation to the evangelisation of the world.

Let us give thanks for the spirit of love shed abroad in our hearts and pray for an abounding supply of love overflowing that shall flow out to all men; that we may see men as God sees us all under the arch of His Love.

Let us intercede with God for all workers in the mission field and for missionary administrators, that they may be granted in this time of anxiety and trial unfaltering faith in God and in His purpose, and patience and courage to bear all suffering through which they may be called to pass.

* This page could be torn out, folded, and placed on the dressing-table, or desk, or some place where it may regularly recall our minds to the ministry of intercession.

To Men and Women of Goodwill

WITH fine promptitude a magnificent manifesto was issued by the Society of Friends addressed to Men and Women of Goodwill in the British Empire, which appeared in full in all the daily papers. We should like to have produced it in full, but most of our readers will already have seen it. Those who would like to have a copy in permanent form for personal use, may secure one or more by sending to the Editorial Secretary, L.M.S., enclosing postage.

"Our Ambassadors in Bonds"

"Concerning the Deputation"

By Nelson Bitton

WRITING under the dark conditions of war, it requires an effort of faith to deal with the missionary anniversary services of the forthcoming autumn and winter. Faith is, however, nowhere more in place than it is in the carrying forward of the missionary enterprise, and "come what may" we are in honour bound to see that the enterprise of the Kingdom of God goes forward. "Be not anxious, therefore, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? . . . But seek ye first His Kingdom and His righteousness, and all these things shall be added unto you." Let us, then, consider the missionary anniversary.

How far is it wise and right for a church or an auxiliary to be dependent upon the personnel and calibre of the visiting missionaries for the successful support of the L.M.S.? There are not a few missionary secretaries who write and act as if the whole issue of the missionary enterprise within the given church or area hung upon the oratorical ability of the missionary deputation. And doubtless this is often enough the case. *It ought not so to be!* It is in human nature to respond to the story well and ably told, and to give in answer to the report of work which is interestingly set before us. But the response of Christian people to the claim of the Kingdom abroad should be forthcoming for the work's sake, and be assured in advance whether the worker be slow or ready of speech. Too much is left to the missionary, a man too often handicapped by the conditions of his work both abroad and at home.

The missionary deputation is an ambassador in bonds. Frequently, he has as his task the stirring of embers which have died down and the firing of fuel which is damp. The custom of missionary anniversaries is one of very varying value, and in the ideal condition of church life not essential.

ILLUSTRATED HANDBILLS

One side blank for local printing. Price 7/6 per thousand net. Size 7½ in. × 5 in.

We are dealing with circumstances which are not ideal, and the failure which is at times attributed to missionary speakers is sometimes the revelation of the failure of the church to keep the missionary question before it during eleven months of the church's year. It is given to few speakers to awaken dormant enthusiasm to such an extent as to make up so heavy a leeway.

The missionary from the field is, or should be, the man giving his report of work done or attempted to those who are interested in it. First-hand information is his prime task. Where more than this is committed to him

and he has to inspire a motive for missions, the wonder will be not where he fails, but where he succeeds. Where a visiting missionary is met by the information that "here there is no need to make people believe in the missionary enterprise, they want only to know what you are doing," part of the bonds of the deputation are loosed forthwith.

A link in the chain is not infrequently riveted, all unwittingly, by ministerial brethren who take a holiday from the pulpit, though they may be in the church, and give the "preliminaries" of the service to a man or woman not well-equipped for such duties. In the case of the men it sometimes happens that the idea of an "address" upon their work is driven away, and they feel that since it is a church service they are conducting they must "preach," and, in consequence, the heart of the message goes. In the case of a lady missionary it has happened more than once that the burden of the Scripture reading and the prayers has overcome them, and they have desired more to "flee the pulpit" than to give a missionary talk.

ONE OF SEVERAL DESIGNS—POSTERS

30 in. × 40 in., printed in seven colours, 15/- per hundred carriage paid. Smaller size, 25 in. × 20 in., 10/- per hundred.

Nor must it be forgotten that in his service in his mother tongue many a missionary is in bonds through his years of ministry in a foreign speech. Conversationally he may be full of interesting information; on the platform, dull to a degree. The secret is to keep the missionary deputation at the conversational level. Never put an orator with his fireworks on to the programme just ahead of the missionary speaker in order to score a temporary success, and never put your chairman into the position of making the missionary's speech for him. Let the missionary anniversary *be* the missionary anniversary, and let the other big-wigs have their way elsewhere.

Few but those who have done the work of a missionary deputation to our churches can realise the bondage which grips the visiting missionary when his visit is discounted in advance by deacons or church secretaries, or the minister who may say "We shan't have a full congregation to-day, as it is missionary Sunday." In like measure when a big church or a group of churches is found combining the mothers' meeting with the annual meeting, or generally inviting the Sunday scholars to be present "in order to make sure of an audience," the missionary is not encouraged to a fine "liberty of speech." The *whole* secret of successful anniversary services lies in *twelve months of steady preparation for them.*

Backed by the educative work of the year the missionary worker will be ready to make use of the anniversary and its missionary deputation not simply as a means of conserving interest, but of extending it.

It will be made the occasion of enlisting recruits. The object then will be to make it as widely known as possible, and to bring others in besides those already interested. To this end special preparation for the anniversary itself is needed. Here the literature department of the Society comes to our aid. Special posters, diagrammatic handbills, illustrated postcards, all are ready to do their part. Also, in cases where they might be specially useful, specimen copies of THE CHRONICLE and *News from Afar* can be had from the Editor, Mr. Basil Mathews. Then for the encouragement of small gifts numbers of Mite Boxes can be given out at the anniversary meetings. Promise forms providing for the collection of a penny a week, sixpence a month, and so on, may also be made use of, and collection cards and books, especially those relating to the L.M.S. Medical Missionary Week, distributed to those likely to be interested. Every year should see an increase in the number of regular subscribers, from young people giving 1*s.* or 5*s.* or 10*s.* a year to those who can contribute their pounds.

It is where the deputation from the Society sees the anniversary services in the churches organised and made use of in this way that he feels his bonds loosed, his heart opened, and his outlook cheered. Then he feels himself a welcome and an honoured visitor, and the best that is in him is encouraged and revealed. When to the invariable personal kindness which meets our missionaries in the churches there is added the organised preparation for their visit, success is largely assured.

Does China Need Opium?

By
Cecil J. Davenport
F.R.C.S.

FROM time to time we have brought up before us the question, Do national conditions, or racial characteristics, require, or call for, indulgence in some drink or drug habit, which by its continual and widespread use may be said to become national? which a few may walk in safety while tens of thousands fall and perish. The high moral and religious position is the only safe one, viz., to avoid every form of evil, and be slaves to no master but the Lord. It is for the leaders of our nation, and the other high nations of the world, whose consciences

DR. WU LIEN TEH, Chinese Delegate to The Hague Conference, described opium as an "unparalleled source of misery to mankind."

In looking round for an answer to this question we have to admit that social, climatic, economic, and other conditions peculiarly tempt certain peoples along special lines. Nature herself seems to place the opportunity for indulgence alongside of man, here in one form, there in another. Each country grows its peculiar products from which the appetites may be satiated.

On the other hand all men *are* endowed with passions, appetites, capacities, which seek indulgence, and these likewise vary and are affected by environment.

A vicious circle is thus created.

Barbarians and savages, knowing no law but their own unbridled will and lust, may be excused if they plunge into all the excesses which opportunity creates for them; and from the purely natural, or materialistic point of view the answer to the question undoubtedly is in the affirmative.

From the scientific standpoint the answer has to be qualified according to the nature of the habit indulged in, and the amount of indulgence given way to. There are indulgences which probably bring some benefit to brain and body.

But yet we believe that, from the purely scientific standpoint, the human mechanism suffers when it is enslaved by any indulgence, and works best and longest when it runs free.

are enlightened and educated, to suppress as far as possible all tendencies towards national indulgences, and to remove temptation from the path of their people.

Yet, in the face of experience and fact, the *Times* recently published a communication suggesting or advocating the use of opium as being for the benefit of the people of the Chinese Republic. Surely only crass ignorance, or vested interests, can give birth to such sentiments. What are the facts with regard to the national use of opium, judged, pronounced upon, and carried out in China?

(1) Opium increases mortality to an enormous extent. This is demonstrated by the following extract dealing with the effect of opium on mortality:

"Mr. S. B. Neill, of Shanghai, is the actuary of the China Mutual Life Insurance Company. He had noted the evidence of Mr. Slater before the Commission in 1893 that insurance companies were prepared to receive lives of smokers and non-smokers on the same terms; and that no extra premium was charged upon eaters of opium. But hard facts, as proved by figures, had led Mr. Neill to doubt Mr. Slater's evidence. He noted the mortality of Chinese and other Orientals insured in his company as compared with that of Europeans in the East. Calling the attention of his directors to the results of a preliminary investigation, they very cordially gave him permission to proceed with his enquiry, and now that it is complete, with equal cordiality they commend their actuary's report to the consideration of the world.

DR. SUN YAT SEN says: "Opium has got to go."

And all must admit that when an individual or nation yields the will, or nature, to an indulgence such as drink, opium, or narcotics, it is treading on the edge of a frightfully dangerous precipice, along

"Mr. Neill describes the way in which he scheduled and dealt with 13,336 lives which were brought under observation.

"The astounding result of this prolonged and careful investigation is that the 'actual deaths' of opium smokers are in excess of the 'expected deaths'

by 41 per cent, being 16 per cent. north of Foochow and 61 per cent. south of Foochow, down to Singapore. The disproportion betweeen the results in the two zones is made the more noticeable because the quantity of opium smoked in the south is, on the average, rather less than that smoked in the northern zone.

"It should be added that the company has always been careful not to take any exceptional risk with smokers. No insurance office would accept an opium sot. He must be what Sir F. Swettenham and other opium defenders would delight to call 'strictly moderate.' Consequently the actuarial revelations of the mortality caused by the use of opium are based upon the moderate use of the drug. They must also apply to the lives of the wealthy and comfortable classes, because insurers generally belong to the ranks of the well-to-do, who think they can afford to insure. What, then, becomes of the poor, the myriads of smokers, who, as the drug habit grows upon them, buy opium when they should buy food?

"It seems not unlikely that this remarkable report may become the final word on the whole question of the international attitude to the drug."

have to face. The leaders of China look upon opium as a *dangerous foe* to our very existence as a nation. The economic burden caused by it is almost unbearable. We aspire now to play a high part in the brotherhood of the nations—a higher part than can be played by men of enfeebled bodies, enslaved wills, broken pride, and weakened moral characters. 25,000,000 men smoke opium. China approves heartily of making a special feature of the question a moral one."

(3) What has China done?

For the moral and physical good of her people she has burnt in bonfires tens of thousands of pounds' worth of the drug.

She has freed the greater number of her provinces from its growth, thereby largely diminishing her inland revenue. She has even gone so far as to put to death some enslaved by the habit, shutting up all opium dens, and opium shops. She has en-

LORD MORLEY has said:

"What is the good of printing medical views as to whether opium was a good thing or not, and whether, if taken in moderation, it was a bit worse than claret or champagne? What was the value of that kind of evidence when we had the evidence of nations who knew opium at close quarters?"

(2) The pronouncement of the best Chinese on the question is emphatic and final.

The edict of 1906 stated:

"Since the laws with regard to the production of opium have been relaxed the POISON has spread throughout the whole of China. Those who consume it:

(*a*) Waste their time;
(*b*) lose their livelihood;
(*c*) destroy their health;
(*d*) break up their homes.

"It is the real cause of the poverty and weakness which have been daily apparent for these many years. The mere mention of it is enough to excite bitter indignation. The Throne is keenly bent on devising means to render its country powerful and throw off this DISEASE, and tread the ways of health and learning," etc.

Mr. Tong Kai San, in addressing the opium Commission sitting in Shanghai in 1909, said:

"With us the question is one of the most acute moral and economic questions which we, as a nation,

deavoured to exclude the large stock of Indian opium lying in bond at her doors, and sent under Treaty with our Government, for sale in her land.

These and other acts surely speak in no uncertain tone. All honour be to China for the way she has grappled with her awful curse, and thrown off her enslaving shackles. That any enlightened, honest man, in face of such statements and facts, can advocate, for the good of China, that opium should be retained, or re-accepted as her national indulgence, is past comprehension.

Rather should we, and all countries, calling ourselves by the name of Christ, (1) strive to imitate China's good example, and root out our own evils, and the poisons which are destroying the moral and physical lives of our own people; and (2) do all we can to help her rid her borders of the curse, by not compelling her to admit the stocks at her doors, and by suppressing the sale and use of the drug in the settlements over which we have control in China, and where alone to-day the vice flourishes and increases.

THE OCTOBER "CHRONICLE" WILL TAKE THE PLACE OF THE POPULAR EDITION OF THE ANNUAL REPORT THIS YEAR.—See pages 197 and 212.

Visualising the Foreign Fields

Our Exhibitions

The following article was written prior to the outbreak of war. Some of the engagements outlined have been postponed, and the others must now be regarded as provisional, but it is earnestly hoped that as far as possible the preparations for these exhibitions will go forward, and that only as a last resource should they be abandoned. Throughout the great mission fields of the world the preaching of the Kingdom will go on as before, and it behoves us to remember that we are still called upon to "hold the ropes."

IT was declared a few years ago that Missionary Exhibitions would soon "have their day and cease to be." Not only has this prophecy been controverted by facts, but never in the history of the Society has there been such a demand for exhibitions. And the reason is not far to seek. The increase of mission study has led to a desire that the conditions calling for missionary enterprise in such countries as India, Africa, China, and the Islands should be made more real to the home churches. An exhibition, large or small, does three things—*Illuminates*, *Educates*, and *Inspires*. There are missionaries on the fields to-day, there are funds in the hands of the treasurer, there are prayers being offered daily—as an outcome of the exhibitions held since the inception of the idea.

SOME OF THE EXHIBITS USED IN THE NEW CURIO LECTURE ON THE RELIGIONS OF CHINA

It is now possible for any church—however small—to have an exhibition on the premises, presuming that they are adequate for the purpose. The Society has a set of courts, curios, stalls, maps, charts, diagrams, pictures, etc., etc., representing work in all L.M.S. fields. These are at the disposal of any church or group of churches, together with the services of an exhibition manager to give counsel and take charge of the material. The programme for the coming winter is the heaviest on record. Beginning with an exhibition at Royston (Cambs), on October 1, there has been arranged a series of efforts continuing with very few intervals until the end of May 1915. The following is a summary of the programme, with dates:

October 1–2, Royston; October 7–10, Nottingham (Postponed); October 18–25, Southend (Postponed); October 27–29, Richmond; November — December 1–3, Monmouthshire; Dec. 10–12, Morley; December 7–11, Cardiff; January 20–22, Grantham; January 27–29, Darlington; February 4–6, Egham Hill; February 10–12, Blandford; February 15–20, Walsall; February 23–27, Nelson; March 4–6, Market Harboro'; March 16–18, Harringay; March 23–25, Newport; March 30–April 1, Exeter; April 8–15, Stroud; April 20–22, Highbury Quadrant; May 17–22, Blackheath.

During the month of November practically the whole of the exhibition material will be used for a series of ten exhibitions in

Monmouth—so well has this tour been planned that with the exception of Sundays, it will be in use nearly every day from November 2 to December 3. This is the first time that a county has been worked in such a thorough and comprehensive manner.

In setting before the churches the coming series of exhibitions it is the hope of the committee that friends interested in the stimulation of missionary enthusiasm will write in at once for particulars. We would again venture to emphasise the *educational* value of an exhibition, and suggest that every church, Sunday school, Y.P.S. or Men's Society would not only engender a truer appreciation of the need for the ministry of the Gospel in non-Christian lands but would consolidate and extend the spirit of service and brotherly feeling amongst all who participate in the carrying out of the programme. Apart from the educational value, an exhibition affords an unusual opportunity for members of a church, or group of churches, to get to know each other, and thus creates a more united membership and inspires to more effective Christian service. The testimony of churches where an exhibition has been held is almost without exception entirely appreciative of the good it has done—more especially among the young people. As a superintendent of a very large Sunday school in Wales put it: "Before the exhibition we had difficulty in getting teachers for our classes, now we have difficulty in getting classes for those who want to teach."

A STRIKING ILLUSTRATION OF WHAT ENGLAND SPENDS ON VARIOUS OBJECTS IN COMPARISON WITH GIFTS TO FOREIGN MISSIONS

The smallest box at the top shows **£1,750,000** spent yearly on Missions

This Box Diagram can be borrowed for use at Meetings

There are still a few open dates, and churches desiring to avail themselves of the opportunity should make immediate application.

The Loan Depart. is now providing small sets of curios, with a lecture for each set. This affords an excellent opportunity for Sunday school superintendents and others to give a brief missionary address illustrated by appropriate exhibits. At the time of writing the following sets are available:

China:

1. "How we go in China." A Lecture on Travel.
2. Domestic Life in the Celestial Empire.
3. The Religions of China.
4. Manners and Customs.

Each lecture set consists of about fourteen exhibits, together with photos and pictures. Charge for one day, 1*s.* 6*d.* plus carriage each way.

"I am inclined to think that the almost absolute honesty displayed during the last quarter of a century (by the inhabitants of Funafuti) is due to the influence and teaching of the servants of the London Missionary Society. The natives seem to have fully grasped the moral code and the main doctrines of Christianity, as taught them by these puritan pastors, and what is more they live up to their light, and the general result is one of which the Society may be justly proud."—"Funafuti, or Three Months on a Remote Coral Island," by Mrs. Edgeworth David.

Holders of the Ropes

After the Exhibition

MRS. RUTHERFORD has kindly sent us a photograph of part of the work done by the Young People's Missionary Working Party at Soho Hill Church, Birmingham. A number of the young people who worked in the Missionary Exhibition in January, 1913, were anxious to do something practical, so they started a Working Party which met every Friday, to dress dolls, knit cuffs, mufflers, and bed-socks, make roller bandages, scrap books, wall texts, needle-

SENT TO HANKOW AND BELLARY

books. During the evening some Missionary information is given, either by reading letters from missionaries, or portions of reports received from friends on the field, and conversation on Missionary topics is encouraged.

The photograph shows some of the things which have been sent to Dr. Hilda Byles of Hankow, for use in the Margaret Hospital, and also to Mrs. Bernard Lucas of Bellary.

The work done was exhibited at a Missionary lecture, and a collection was taken to help to pay for the carriage out to India and China, and to continue the work.

A Preparer of Missionaries

DR. HARFORD has retired from the leadership of Livingstone College after twenty-one years' service, and is succeeded by Dr. Loftus E. Wigram, a son of Prebendary Wigram, formerly Hon. Sec. of the Church Missionary Society.

Dr. Wigram has been a medical missionary in North India, and deserves every good wish in his new responsibilities.

In the long list of missionaries who have received instruction in simple medicine and surgery at Livingstone College there are the names of many L.M.S. men, who will look back upon their association with the college and Dr. Harford with feelings of the deepest gratitude.

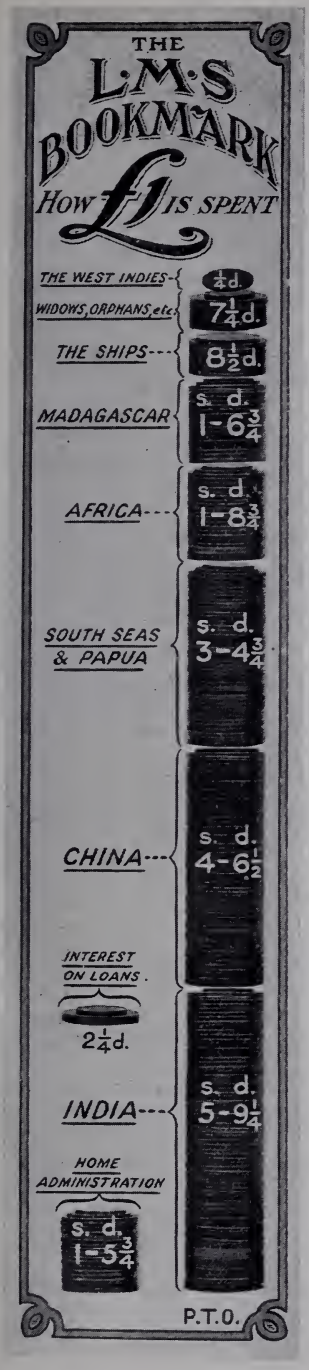
From a User of Pamphlets

"SOME time ago you were kind enough to send me some pamphlets on "Are Foreign Missions Worth While?" A friend of mine asked a gentleman for a small subscription for foreign missions. The latter refused on the ground that he did not believe in missions, so my friend asked him to read one of the pamphlets referred to. He did so and came back the next day saying he was entirely convinced of the value of foreign missions, and proved his words by giving a small subscription, and promising more in the future. He is now a whole-hearted worker for the missionary cause, but as he does not belong to our church his subscription will be accounted for somewhere else."

Mr. Clement Holroyd

HALIFAX Congregationalism and the L.M.S. lose one of the finest and most eager of their younger workers by the death of Mr. Clement Holroyd, private secretary to the Right Hon. J. H. Whitley, M.P., the senior member for Halifax and Deputy Speaker of the House of Commons.

Mr. Holroyd is rightly described in a note from Mr. A. W. Whitley as "one of the finest and gentlest of spirits."



Small quantities of these revised bookmarks will be sent gratis on application to the Editorial Secretary, 16, New Bridge Street, London, E.C.

Walthamstow Hall Sevenoaks

Examination Results

MATRICULATION LONDON UNIVERSITY

Pass.—Rose Ashton.
Pass.—Olive Brown. Distinction in French.
Hon. Cert.—Catherine Kennel Danson. Distinction in Botany, Latin, and French.
Hon. Cert.—Ethel M. Scott. Distinction in English, Mathematics, Latin, French, oral and written.

JUNIOR SCHOOL, LONDON UNIVERSITY

Pass.—Retta Cormack.
Pass.—Doris Edmonds. Distinction in English Literature.
Pass.—Harriet Gillespie.
Pass.—Marjorie Hawker. Distinction in Botany.
Pass.—Margaret Kennel Danson.
Pass.—Gladys Passmore.
Pass.—Marjorie Stapleton. Distinction in English.
Pass.—Beatrice Walker. Distinction in German, oral and written.
Pass.—Mona Williams. Distinction in English Literature.
Pass.—Eileen Wookey.
Hon. Cert.—Dorothy Wilkins. Distinction in English History and English Literature.

Brevities

STOCKTON, Middlesbrough and District Women's London Missionary Society Auxiliary held a small sale of work on Thursday, July 22nd, and the sum of £15 was raised.

THE following is part of a letter that has been received from a church member: "My wife and myself are both 'old age pensioners' and to promise, say, 2*s.* 6*d.* to foreign missions sounds impossible, but we have been in the habit of spending 2½*d.* per week-day in a pint of beer, that is £3 5*s.* a year. Well, we have decided to do without that, and to pay the 1*s.* 3*d.* per week into the Foreign Mission Fund at church, putting it in the small envelope in which we make a contribution to the church funds.

"Let each Christian who smokes or drinks strong drink apply this to himself."

A WIDOW sent a five-shilling piece for the Deficiency Fund.

It had been given to her eldest son when he was six years old, and after his death it had been treasured as a keepsake by his mother for over thirty years.

Before the receipt reached the donor she had passed swiftly into the company of he Lord, her husband, and her son.

Watchers' Band Notes

MY DEAR FELLOW SECRETARIES,

It has been a great pleasure to hear from some of you in answer to the letter sent out in the name of the Committee in July. We should like to learn from more of you how God is blessing the work of intercession in your Branch and of any definite answers to prayer you have had; we should also welcome any suggestions as to how the work of our Prayer Union could be made more effective. The Autumnal Meeting of the Watchers' Band will be held (D.V.) at Bristol on the afternoon of Wednesday, October 7, when Dr. Lavington Hart has kindly promised to preside, and we trust that several of our missionaries will speak. We shall hope to have the pleasure of meeting a number of you at this meeting, and let us all plead that the speakers may be baptized with the Holy Ghost and with power, and that the true spirit of intercession may be felt in our midst.

May we all, as Watchers, know daily more of the ever-deepening ever-widening ministry that the life of prayer brings,

With sincere greetings,

Yours in the Master's service

F. E. REEVE.

PRAYER MEETINGS

THE monthly Prayer Meeting of the Metropolitan Auxiliary Council will be held at the Mission House on Monday, September 7, at 6 p.m. President, Rev. James Cregan.

A Prayer-Meeting for Women will be held at the Mission House on Wednesday, September 16, at 3.30. Will all London Secretaries kindly make this known among their members?

ANNOUNCEMENTS

Arrivals

REV. E. and Mrs. BOX from SHANGHAI, CHINA, July 13.

Miss E. BENHAM, Miss G. OVENDEN, and Miss K. H. L. KEEN from AMOY, CHINA, July 25.

Departures

Rev. A. J. MCFARLANE returning to HANKOW, CHINA, and Rev. E. J. and Mrs. MALPAS returning to SHANGHAI, CHINA, via SAN FRANCISCO, per steamer *Dominion*, August 12.

Birth

ROSS.—On July 19, at Pendleton, Manchester, to the Rev. J. A. and Mrs. Ross, a son (James Alan).

BRYANT.—On August 10, at Tulse Hill, London, to the Rev. E. E. and Mrs. Bryant, a daughter (Edith Muriel).

Marriage

PUGH—KELLY.—On April 15, at Lahore, by Rev. J. C. Ewing, D.D., assisted by Rev. D. Craik, B.D., Dr. S. H. Pugh to Helen Adie Kelly, of the Church of Scotland Mission, Madras.

ORDER FORM

Please send to the undermentioned address_____copies of THE CHRONICLE for October, ***gratis,*** *to be used as the POPULAR REPORT for our subscribers to the London Missionary Society of not less than 5s. and under £2 who are not already subscribers to THE CHRONICLE.*

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